

Religious Intelligence.

"BEHOLD I BRING YOU GOOD THINGS OF GREAT JOY."

PUBLISHED WEEKLY BY NATHAN WHITING.

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Missionary.

To go into all the World, and preach the Gospel to every creature.

LETTER FROM BURMAH.

By the kindness of Rev. Mr. Sommers we are permitted to publish the following interesting letter from Mr. Kincaid.—*Baptist Repository.*

RANGOON, Jan. 31, 1833.

Dear Brother Sommers,

On the 8th of this month I had the pleasure of reading your kind letter, and receiving the box containing so much precious treasure. I opened the box, and took out a few of the *reports* and *papers*, then sent it on to the brethren in Maulmein, that the books and papers might be distributed among the soldiers of His Majesty's 41st regiment, and the books put into the Circulating Library. The 45th regiment, in which I baptised ninety-five persons, is now on the Coromandel coast. The clerk of the church often writes and gives me an account of their proceedings. In October, 1832, the cholera commenced its ravages in that regiment, and in about four weeks nearly one half were in their graves. All the intemperate who were seized, died;—eight members of the church died rejoicing in hope of a glorious immortality beyond the grave. The English church in Maulmein is increasing: a number of persons from the 41st regiment have been baptised, and brother and sister Cutler have an interesting Sunday School. Since brother Jones left, brother Annenn has preached to the soldiers. The native churches in Maulmein and Tavoy are increasing, and every passing month affords additional evidence that the influences of the Holy Spirit are not withheld from Burmah. Br. Judson is in the jungle among the Karenas. Br. and sister Wade have gone to America on account of his health. Br. Jones has gone to Siam. Br. Mason and family, also sister Boardman, are in Tavoy,—the others are in Maulmein.

In this place I find much to encourage me to persevere. Inquirers come from all parts of the country, and from one to two hundred tracts are given away every day. Several government men have called within a few weeks past,—some of them call often, and enter freely into conversation about the Christian religion. I know fourteen or fifteen persons who give evidence that they are born of God, but they have not courage to be baptised; one or two have resolved to come out, life or death, and they will probably be baptised next Lord's day; fear of government keeps

back scores. I have met with no open opposition, except to have two schools broken up,—the teachers were whipped, put in the stocks and fined; one of them was taken to Pegu and punished; he will probably carry the marks of his beating to the grave; all the parents were fined, who sent their children to school.

When I consider the terrors of a despotic, fickle government, and that oppression is its most prominent feature,—when I see hundreds of inferior officers, inflated with pride, and constantly seeking opportunities for extorting money from the people,—when I look at these things just as they do exist, it seems almost like a miracle that one should become an earnest inquirer, yet there are hundreds who read and examined with care. From one city about two hundred millions from this, *more than five hundred men have come for books*; one man from that city spent more than a week with me; he was a learned man, and held an office under the government; to use his own expression, "I have been like a man in a dark prison all my life, and now am brought into the light, I am astonished that I should ever have worshipped idols."

There is a light kindled upon these shores, that will never be extinguished,—the spirit of inquiry is abroad, and many thousands are reading portions of the word of life.

My dear brother, a wide door is opening for the spread of the gospel in Burmah, if the government should let us alone; my hope is that the time for redeeming Burmah has come, and all things will be overruled for the accomplishment of the end. The cause is God's, and must and will prosper. I expect to leave Rangoon in March, and set my face towards Ava. O that the Lord might guide my steps, and make my way plain. It seems important to be in the heart of the empire. This arises mostly from the nature of the government, and partly from the facilities for getting the scriptures and tracts into all parts of the country. I need a pair of globes very much, especially in my intercourse with learned Burmans. You are aware of their ideas of Astronomy and Geography, and that these ideas are interwoven in the very foundation of their religion,—all must fall together. I am often questioned on this subject, and all the help I can have I want. Perhaps some of the churches in New-York will send these to me in Ava. Should you procure them, let them be enclosed in boxes with care, and they will come safe. I know you are already doing all you can for the Redeemer's cause at home and abroad. I am confident every effort we can make for awakening the attention of the

world to the things of the kingdom of God, and to banish *idolatry* from the earth, will not be regretted when we come before the throne of his glory. I am happy to see that New-York has taken a noble stand in the cause of evangelizing the world. Go on, dear brethren; the Lord of Hosts is on our side; final conquest is certain. Remember us whom you have sent into the enemy's camp,—pray for us.

Give my love to your family and inquiring friends. I shall be happy to hear often from you. Excuse me for writing so short; my time is entirely occupied from morning till our services close in the evening about 8 o'clock. After 8, I spend the remainder of the evening in writing. Yours, ever affectionately,

E. KINCAID.

NATIVE CHRISTIANS IN CHINA.

Extract from Gutkaff's Journal of his second voyage along the Coast of China.

May 6.—Hitherto we have never seen any native Christian, but today we perceived a man with a paper rolled up in his hand which he was anxious to hide from the other people. He asked me whether I knew the objects there represented? Upon examination, I found it a representation of the Trinity, executed in Spain. From his conversation, I perceived him to be very ignorant of Christianity, but he adduced decisive proof of being a real believer. He showed me the cross which his wife wore around her neck, with a rosary. Yang, the mandarin, had previously informed us, that the number of native Christians in his district, was very great, especially among the boat people. This man confirmed Yang's information, said they were all very poor and had no European among them. He could give me no account of the rise and progress of Christianity here, neither did he seem to be aware of the extent to which it was known in other countries.

May 12.—The native Christians came in greater numbers. One of them handed a paper, to prove that poverty was the same as our religion. He claimed fraternity with us, and used every means of persuasion to convince us, that as our religion was the same, we ought to show benevolence towards our poor brethren. Another handed us a paper, expressing his great surprise that we should be in possession of the holy book, which contains the relation of the Saviour's life; the more so because they themselves had begun only last year to print this holy book, and how it could so soon have reached us, he was unable to explain. At the same time he warned us against giving this holy book to any people afflicted with the blindness of heathenism, because they would not understand its contents. He also requested some prayer books, which he might study privately. I was anxious to see those parts of the holy book which his friends had already printed; but he refused to produce them. After receiving a manual for prayer, he departed highly gratified. I do not know how far he was interested in the spread of the Bible; but his objections to the distribution of it among the heathen, are light and unworthy of a Christian. Yet I should rejoice if they would print the Bible, or the New Testament only, and circulate it among themselves, at least, if they are too narrow minded to impart it to the heathen.

I have been very desirous to converse with some of the native priests; and today was rejoiced to see a well-dressed young man, introduce himself as a Christian teacher. Whilst all the other Christians were rude and illiterate, he exhibited much polish in his manners, and was well versed in Chinese literature. Yet his knowledge of Christianity was very superficial and unsatisfactory; but he promised to study diligently, to become acquainted with the heavenly doctrines. I supplied him amply with Christian books.

When will the time come, that the converts to Christianity will be genuine converts; Christians by grace cleansed from all sins by the efficacious application of Christ's blood?

THE EMPIRE OF CHINA.

The following extract is dated at the same place: We were visited by the mandarin of this district, a civil and sagacious old man. He had received orders from the deputy-governor of Fuh-keen province to procure a certain number of our Christian books for the inspection of the Emperor. I gave him, accordingly, one copy of "Scripture Lessons," a tract on gambling "Heaven's Mirror," a full delineation of Christianity, besides a few other books of which he had copies. I was highly delighted that God, in his wisdom, was sending his glorious Gospel to Peking, that it might fully examined and known in the palace. Taou Kwei has never shown himself an enemy to popery. In his edicts against the sects and heresies in his dominions, he does not even mention the name of Christianity. Though I know nothing of his character, except that he delights more in pleasure than in business, I humbly hope that the perusal of the word of God will impress his mind favorably towards the Gospel. It is the first time that the Chinese government has taken the trouble to examine the oracles of God. The depravity of the human heart, which is as great in the rulers of China as anywhere, I fear will not permit them to perceive the glory of God in a crucified Saviour. Yet it is the cause of God. The mighty God and Saviour will advocate his own cause, and defend it by his omnipotent arm. His mercy embraces China as well as enlightened Europe. The Chinese are his creatures as well as ourselves, and the gospel is given for their salvation likewise. His wisdom will find ways to convey it to their minds. Though we are unable to fathom his purposes, we wait for the glorious day when the door will be thrown open and the Gospel ride triumphantly through the land.

MRS. HARRIET WINSLOW.

The following Obituary notice of Mrs. Winslow of the Ceylon Mission whose death we mentioned a few weeks since is from the Oriental Christian Spectator.

Died, on the 14th January, at Jaffna, Ceylon, Mrs. Harriet Lathrop, wife of the Rev. Miron Winslow, of the American Mission. Mrs. W. was the eldest daughter of the late Charles Lathrop, Esq. of Norwich, Conn. where she was born April 9, 1796. At a time of general religious declension in her native place, and when few young persons in the vicinity paid any serious regard to the concerns of their souls, Miss L. solemnly devoted herself to the service of God; and at the age of 12 years was received to the visible church. She was early actuated by a strong desire for usefulness, and originated a Sunday School in her native town, when such an institution was scarcely known, in that part of the country. This school though much opposed, gradually flourished, and Miss L. superintended it until she finally left home. She also formed and taught a Bible class, for adult people of color, some of whom under her instruction became hopefully pious. A sewing Society, for the benefit of widows, was likewise formed, and kept in most useful operation; principally by her exertions. Day after day, and week after week, sometimes in very inclement weather, was she employed in visits of charity to the poor in their own houses or in going to the public Alm's house to instruct those of her own sex there. In the general distribution of religious tracts, she also took an early and very active part. Her compassion had often been excited for the Heathen, "having no hope and without God in the world," and she had done what she could for the cause of Missions; but it was not until after her acquaintance with her subsequent husband that she considered the question of her personal du-

y to them. Almost simultaneously with him,—though he was then pursuing his theological studies in the Seminary at Andover—she examined this question, and came to a result most satisfactory to her own mind, but most trying to many of her family friends, to whom he was greatly endeared, and who could with difficulty entertain the thought of thus parting with her. Her parents however at length gave her up cheerfully, and a little more than two years after his decision, she was married to Mr. W. and in June 1819, with him, and other beloved associates in the Mission, left her native land for Ceylon. In this distant spot she was permitted, though often in ill health, to labor zealously and usefully thirteen years, and at length to lay down her life among those to whose care she had devoted herself. As for several years, she had the good of the Female Charity Boarding School, she had the pleasure of doing much for the benefit of her own sex, and to see most pleasing fruits of her exertions. Many from among them will hereafter "rise up and call her blessed."

The following extract of a letter from the Mission, will serve to show in what estimation Mrs. W. was held by her associates; and close this brief notice of departed worth.

"Our dear sister Winslow has been called suddenly, but to herself at least not unexpectedly, to cut off this mortal, and put on immortality. She was we believe ready and waiting. In anticipation of her confinement, concerning the result of which she had, for no apparent reason, been uncommonly doubtful, she had most literally "set her house in order," as much as she would have done, had she known that death was thus near, and that on its approach she should be, as she was wholly inseparable, and unable so much as to give any one a last farewell. All the concerns of the Boarding School as well as the affairs of her household, and of the station as far as under her management, were arranged in the most careful manner, and written directions left concerning them, as well as concerning her children, with a farewell to her husband. Nor was her soul neglected. She had laid up free provisio[n] for passing over Jordan. For several years, more particularly from the time of her long illness in 1825, which occasioned a voyage to Calcutta, and the fruit in part no doubt of that illness and of successive bereavements of much loved children, she had evidently been ripening for Heaven. Her last trial, in the death of her first born and only son, soon after his arrival in America, of which intelligence was received a little more than three months before her decease, appeared in a very special manner to be sacrificed to her good. This affliction, by weaning her more from the world—by making the Bible and a throne of grace more precious—by causing her to look to the compassionate Saviour with more steady faith, and to appropriate to herself more than ever before the precious promises of his word, so changed the current of her religious feelings and so carried them upwards, that she often thought and spoke of them as almost entirely new, as though she had but just begun to understand what is meant by being united to Christ, "even as the branch is united to the vine." She was at this time much occupied in reading the memoirs of Isabella Campbell, and Mrs. Graham, and comparing their experience with the Scriptures; and the result was that the "life of faith," as exhibited by these favored disciples of the Spirit, is the substance of Christianity. Their views of the Saviour became in a good degree her own, and she grew "strong in faith, giving glory to God."

"On Saturday evening the 12th of January she recorded at some length, in her private diary her sense of goodness to God in her late affliction—her thankfulness for the fruits of it—and her last petition for herself, and her beloved husband and children, committing all cheerfully to the Lord. She was interrupted, and did not finish her requests for the school, the station and the

brethren and sisters of the Mission, as from other circumstances, it is evident, were in her heart; but she showed in all; most pleasing preparation for her departure; and that her affections were more in heaven, than on "earth."

The following week on Thursday, being the time for our quarterly Communion at Odooville; a funeral Sermon was preached by Mr. Poor from the text, and his and his disciples came, and took up the body and buried it and went and told Jesus; in which he described the deceased as like John, "a burning and a shining light." This description though it made us weep the more for our loss, and for the loss of the natives around us, also to rejoice for the grace conferred on our departed sister, while here below, and for our assurance of her now enjoying the unveiled presence and glory of her Saviour in the "bright world above."

MISSIONARY CHRONOLOGY.

The following list, from the London Christian's Penny Magazine, includes only the British Societies; America, it should be remembered, was first colonized by Missionary efforts, commencing in 1620; from which several Institutions arose; among which are to be reckoned "The Incorporated Society for Promoting Christian Knowledge," formed in 1698, and a branch of this denominated "The Society for the Propagation of the Gospel in Foreign Parts." These arose out of the First Bible Society, formed in 1670, at whose head was Dr. Thomas Gouge; and the "Society or Company for Propagating the Gospel in New England and the parts adjacent in America," in 1663, whose principal founders were, the Rev. Richard Baxter, Henry Ashworth, Esq. and the Hon. Robert Hoyle.

1708. Society for Promoting Christian Knowledge in the Highlands and Islands of Scotland.

1732. The Moravian Missions commenced.

1736. Rev. John Wesley went as missionary to Georgia.

1737. Rev. G. Whitefield went to join Mr. Wesley.
1750. The Book Society for Promoting Religious Knowledge among the Poor. This was a kind of Bible Society; and as its subscribers receive back their amount of subscription in the most valuable religious books, chosen by themselves, at a reduced price, with liberty to purchase to any amount at the price, we recommend it to the consideration of all our readers.

1780. The Naval and Military Bible Society.

1781 and 1817. In the former year Mr. Wesley, in Conference, determined on sending assistance to America, and various labors were undertaken in the West Indies under the direction of Dr. Coke; but in the latter year the Methodist Missionary Society was formed.

1785. The Sunday School Society was formed.

1792. The Baptist Missionary Society.

1795. The London Missionary Society.

1796. The Scottish Missionary Society.

1796. The Village Itinerancy, or Evangelical Association for spreading the Gospel in England.

1796. The London Itinerant Society.

1797. The Baptist Home Missionary Society.

1799. The Religious Tract Society.

1800. The Church Missionary Society.

1803. The Sunday School Union.

1804. The British and Foreign Bible Society.

1805. The British and Foreign School Society.

1806. The London Hibernian Society.

1808. The Society for Promoting Christianity among the Jews.

1812. The Prayer Book and Homily Society.

1814. The Irish Evangelical Society.

1816. The Irish Society.

1818. The Continental Society.

1818. The Port of London Society for Promoting Religion among British and Foreign Seamen.

1819. The Home Missionary Society.
 1822. The Irish Society of London.
 1823. The Ladies' Hibernian Female School Society.
 1825. The Christian Instruction Society.
 1828. The British Society for Promoting the Religious Principles of the Reformation.

MISCELLANEOUS.

DR. BEECHER ON REVIVALS.

The Cincinnati Journal contains a second letter from Dr. Beecher, on Revivals of Religion:

Cincinnati, August 15, 1833.

DEAR BROTHER.—The object of my remarks on the subject of protracted revivals, is not controversial nor prehenditory.

I am grieved as much as I am disgusted, at the manner in which some good men rush into collision on this great, difficult, glorious, and sacred subject, apparently with the sensitiveness and captiousness and petulance of a committed party spirit. It is my hope and belief that the day of our infirmity is passing away, to be succeeded by one in which all who love Jerusalem, may let their thoughts and arguments and observations flow out through the channels of religious periodicals and tracts, though touching sometimes on one side and sometimes on the other of the sensibilities of good men, without scintillation, and so as to enrich the stock of experimental knowledge.

Much less is it my object to weaken the faith of the church in the reality of coming revivals, of increasing frequency and power, in which entire communities will be suddenly and entirely evangelized, and the tide of mercy rolled on from town to town, and city to city, till

The dwellers in the vales and on the rocks
 Shout to each other, and the mountain tops
 From distant mountains catch the flying joy;
 Till, nation after nation taught, the strain,
 Earth rolls the rapturous hosanna round.'

Most confidently do I believe that dispensation of the Spirit begun, which, with augmenting power, will end in this glorious consummation. But no great victory of the church has ever been achieved, without great resistance from the god of this world, and nowhere has he wrought with more mournful success, than in marring the purity and in breaking the moral power of great revivals, of religion. And if it is on this ground that Heaven will open its last batteries against his kingdom, it is here, also, that he may be expected to react upon the sacramental host by the last and most violent efforts of his desperation.

What we need, then, in entering on this last scene of the militant church, is, it seems to me, more comprehensive and well proportioned views of this entire great subject. We all have acquired probably, some just, correct, and favorite opinions on this subject, both new and old, and probably none of us comprehend, as yet, but a small portion of that moral array of means and efforts and supplications before which Satan is destined to fall as lightning from heaven.

No one mind is of sufficient capacity to comprehend all the proportions and relations of this great and complex subject. The mind of Edwards was probably the most powerful intellect which God ever sanctified and concentrated upon this subject; and though the great outlines of his legislation will endure forever, there are many points which he left for the illumination of subsequent experience, by the instrumentality of inferior minds.

At the present day, when so much light is out, and so many minds are occupied, and so many hearts burn, and so many hands are engaged on the subject, it is not to be anticipated, that God will legislate us into unity, by the instrumentality of any governing intellect. Nor is it to be desired, lest implicit confidence should supersede the action of individual mind and original investigation.

Agriculture, chemistry, medicine, and the arts, are all moving onward to their consummation by the free contributions of individual experience; and why should it not be so in the kingdom of our Lord? Why should each minister carry to the grave in a pitcher, the light of his own experience? The voice of Heaven is crying loud to every man to break his pitcher and hold up his light, while amid the glorious illumination, he follows the sword of the Lord from conquering to conquer.

A principal preparation, then, for the coming conflict, is that we count the cost; look over the difficulties and obstacles which heretofore have obstructed and limited revivals; and ascertain by what new wisdom from above they may be surmounted or removed, and the way of the Lord prepared before him. It is but little of practical knowledge which may be needed, that either my time, knowledge may afford; but such as I have I give freely in the name of the Lord. With these remarks I proceed to state some other difficulties which I have had to encounter in my efforts to secure an uninterrupted revival.

1. One is, the great difficulty of continuing in the church, a genuine spirit of prayer.

That there is a state of feeling, and a kind of supplication and effort which precedes a revival, and is always answered, and will be attended by the effusions of the Spirit as long as it continues, I cannot doubt. I believe I may say, that I have never been blessed with a revival without some such antecedent opportunity of spirit, and that I have never been disappointed in respect to the anticipated and desired result. I have never witnessed the approbation of a revival without perceiving around me in the church, the existence of this peculiar state of feeling and supplication. How shall I describe it. No man who ever felt it, can fail to recognize it, as kindred cords are made to vibrate by each other's motion. It is a deep constant, unutterable desire that God may be glorified in the salvation of souls—it is love to God—it is compassion for man—it is gratitude—it is broken-hearted, child-like desire, flowing from a full fountain day and night, in ejaculations and protracted wrestlings at the throne of grace. In social supplication, it is simple, direct, heart-melted and heart-melting, and poured out with tears and sighings and groanings which cannot be uttered. I bear testimony to the glory of God and the truth of his promises, that I have never known him to say to a church in which such a spirit of prayer prevailed, 'seek ye me in vain.'

But, my dear sir, I have never been able, by any means which I could devise, to perpetuate this peculiar kind of prayer in the church. It has been easy to increase the number who pray, and the frequency of supplication, and the amount of time devoted to the duty, and the loudness of intonation, and the opportunity of manner, and the power of gesticulation, and impossible, at the same time, not to perceive, first or last, that the humble boldness was gone, the brokenness of the heart gone, the prostration of the spirit in the dust gone, the tender, infinite pathos of the soul evaporated, and the still small voice of simple, unaffected importunity exchanged for earnest, loud, confident, unhumbled supplication; and whenever I have marked the commencement of this change in the style of prayer, I have always witnessed soon the symptoms of a gradual suspension of divine influence. How shall this deterioration be prevented?

2. I have observed also, that the providence of God sometimes seems to move in opposition to our efforts for promoting revivals, and to carry all our plans headlong. The providence of God is, no doubt, an administration of powerful moral causes which cannot but vary the result of evangelical instruction on the human mind, as they corroborate or seem to hinder the application of truth.

But there are seasons, and sometimes of considerable

duration, in which great providential events bring such an absorbing, agitating, and even corrupting influence on the mind of an entire community, as renders great success almost hopeless. Times of revolution, of wars and commotion, of fear and desolation by sickness, and of political excitement, have been marked as seasons of the suspended influence of the Spirit.

The great revivals which have blessed New England, took place chiefly within the intervals of peace between her successive and agitating wars. And that dispensation of the Spirit, which for thirty years has never wholly ceased, commenced soon after the perplexities of the revolutionary war had ceased, and the tranquility and prosperity, incident to the federal constitution, had become constant and universal. At the present moment, in this city, and through this great valley, the hand of God is so upon us by disease and fear, as to limit greatly, the possible action and the moral efficacy of the means of grace. In the presence of such powerful providential hindrances, I have never found it useful to exhaust my strength in revival efforts. But instead of rowing against the stream, to cast anchor and wait for day—watching the favoring breeze and tide, and ready to spread the sail and ply the oar, as a fellow-worker with God.

3. There would seem to be also an insuperable impediment to continued revivals in the country; and especially in the same congregation, provided we mean by a revival, those sudden and powerful movements of the Holy Spirit, in which sometimes from twenty to fifty are hopefully converted in a week, and several hundreds in a month. Should such revivals move on, how long would it be, ere they must stop, for want of subjects; because all the adult population would have bowed before the mighty power of God. The first revival which I ever witnessed was of this description; and had it moved for twelve months, as it did for one, every knee in the town had bowed, and every tongue confessed.'

In cities and great manufacturing establishments, where there is a great amount of unoccupied mind, and continual shifting of population, I have no doubt that the means of grace may be so applied by the joint labors of ministers and churches, as to secure what may be properly denominated a constant revival, by which I mean, a ministry constantly successful in the conversion of souls to God. In two different spheres, which gave me opportunities to act successively on distinct classes of mind, I have been permitted to extend successful revival efforts more or less, through two or three years; and I cannot perceive any reason why, on the same principles pastoral wisdom and the intelligent co-operation of the church, might not secure every year a time of refreshing in each new entered class in all the evangelical colleges of our land. But none of those cases cover the whole ground of constant, universal revivals in all times and all places.

4. There is a difficulty also of another kind, which I have not known how to avoid.

Often the state of society and of the church and congregation are such as to render a revival hopeless, without systematic and persevering efforts to prepare the way by a course of moral alternatives. I have several times labored a year in this way, before the direct efforts for a revival could find a place, and a happy result.

During the revival also, the topics most pertinent, lie within a comparatively narrow compass, and much which is needed for the perfecting of the saints, would be inapposite, and sometimes even injurious. How then, shall the whole counsel of God be preached, provided, the exigencies of a constant revival should demand constant revival preaching; and yet, how shall the revival progress, if for the performance of other work, the file and the hammer is laid aside. With strong desires and pertinacious efforts, to secure perpetual revivals, I have been hard pushed by Providence, upon the

conclusion, that so long as revivals of great power, are the order of Providence, they must be, and will be short and periodical, and that spiritual husbandry will observe the laws of that which is natural.

I have observed also that whenever my zeal and decision rebelled against Providence, and I continued to preach revival sermons and to make revival efforts after the marked indications of the suspended influence of the Spirit, I was compelled to feel my impotency, and the strength of a reacting, exasperated feeling, which the glory of the divine presence once restrained, but which became peccant and impatient of pungent application when it had passed by.

I have observed also, that in the present condition of society, the world has gained such an entire possession of the human mind, and so powerful is the diverting and lethæan course, that to arrest and arouse and concentrate the attention of a whole community on the subject of religion so as to bring the full, direct power of the gospel to bear upon it demands providence and efforts which are in their nature special, and which cannot become habitual without losing the power of arresting attention. And however an evangelist may move on successively from one field to another, carrying novelty and accumulation of influence by past success, may roll far and wide a continuous wave of merey; it does not of course follow, that every stated pastor can sustain a continued special effort up to the exigence of a revival on the same ground, excepting in such circumstances, as I have already described. From what I have said, let it not be inferred that nothing can be done to increase the frequency or extend the duration of revivals.

But this letter is already too protracted. At another time, should Providence permit, I am willing to offer a few thoughts, the result of observation, in respect to the means most appropriate for the commencement and perpetuity of revivals of religion.

Yours, &c. LYMAN BEECHER.

IMPRUDENCE OF THE APOSTLE PAUL.

Much is said about Paul, as a prudent manager, so careful not to give offence, becoming all things to all men, complying with men's wishes, &c. Let us see how he will compare with our modern advocates of prudence and expediency, and see if he always managed so as not to give offence. Please to turn to the account we have of him in the Acts of the Apostles, and his own Epistles. You will see at once that he was forever getting into difficulties, and might positively be traced almost over the world by the commendations that he raised. His very first preaching produced such a ferment at Damascus, that he had to be 'let down over the wall in a basket' to escape not only the 'Jews,' but the civil officers; and no sooner had he arrived at Jerusalem, than he gave such offence to the Grecians that they went about to slay him.' Now we have him 'disputing with the Jews at Antioch,' and shaking off the dust of his feet against them—again, exciting the multitude into a rage at Philippi, by breaking up their gains from sooth-saying, directly we have him raising an uproar at Thessalonica, and charged with 'turning the world up side down,' and interfering with the 'decrees of Cesar,' what is now called politics and affairs of state—presently we have him hauled by a mob before Gallio at Corinth—then raising such a stir at Ephesus as 'filled the city with confusion,' by so preaching against idolatry as to deprive the 'craftsmen' of their 'guins' and rendered useless their stock on hand.

He excited commotions repeatedly by urging points that were considered as interfering with the right of

property. He was charged again and again with meddling with politics, and even moving sedition, by preaching doctrines that tended to change the existing state of things. We have indeed his own profession that all the churches planted by him in Asia, were "turned from him," and from an attachment that made them willing to "pluck out their own eyes and give them to him, were become his enemies, so stoutly had he plied them with offensive truth. This really, at first view, looks as if Paul had labored in the gospel to little purpose; and yet he is not more remarkable for his trouble, confusion and everlasting contention of his ministry, than the conclusion he draws respecting the good growing out of them. After he 'had five times received forty stripes save one'—'thrice been beat with rods,' 'once been stoned,' with a thousand adventures in his efforts to escape more handling of the same sort; we find him writing to the churches, and congratulating himself, while informing them, that what had 'happened unto him had fallen out rather to the furtherance of the gospel.'

That Paul was a faithful preacher none can doubt; but that he was a prudent one according to the above standard, is very questionable. The most earnest attempt recorded of him, to be prudent in the way of giving offence, was at the special request of the elders at Jerusalem. They knew the fiery temperament of that people; and appear to have adopted to some extent the prudential rule of doing nothing that would give offence. They were desirous that Paul during his visit among them, should act on their principles. They kindly furnished him with a plan for getting along smoothly. And Paul really appears in good earnest to have resolved, that for a few days he would be upon his best behavior and avoid giving offence. He had many inducements for so doing. He was at Jerusalem, on a visit to the mother church, in the company of the apostles and elders; reports to his disadvantage had gone abroad, and now during the feast, when multitudes were collected from all quarters, he had the best opportunity of putting down those reports. In addition to all these reasons he had again been prophetically warned that difficulties were before him, and must, if he ever did, have felt the need of prudence and circumspection. Alas, poor, Paul! and poor human wisdom, and prudence and management! Seven days had not passed, before he had the whole city in an uproar; and the Roman governor, with an army, had to interfere to save his life. All the prudential maxims which his brethren had kindly pressed on him were forgotten in a moment. The ardor of his character renewed, increased eleven fold by the restraint of seven days. No sooner is he out of the hands of the multitude, who were about to kill him, than he undertakes to harangue them; and driving at once into the very topics of all under the sun most offensive to them, soon raised a clamor almost sufficient to break the slumbers of the dead.

It was well for Paul's character that he was an apostle, and lived at the time he did; and especially well that the account we have of him is in the New Testament, and has the approbation of that sacred volume. Nothing else it appears to me, saves him from the charge of being almost uniformly imprudent,—*if the proper test be that of giving no offence*. How much benefit he would have received from a course of lec-

tures on prudence, by some modern professor of the amiable virtue, I know not. I fear, however, but little. It seems that the elders at Jerusalem had counselled him to little purpose. He had more contention and strife, and raised up more enemies, than all the rest of the apostles together; and yet perhaps in the midst of it, did twice as much good as the whole of them.—*Paxton*.

From the Charleston Observer.

THE REFORMED PHYSICIAN AND HIS FAMILY.

Brother Gildersleeve.—The following extract of a letter received a few days since, I send you, and, if you think proper, give it a place in your Temperance department. I am well acquainted with its author and can testify to the truth of his statements,—five years ago I saw him a drunkard—a disgrace to his family, whom he had brought to poverty and distress; his mouth was then filled with cursing and blasphemy; but he joined our Temperance Society, and has since become a very worthy member of the church, and is now engaged actively and successfully in the promotion of Temperance:—

Dear Christian Brother,—I have joyful news to tell you—my dear wife has related her feelings and the working of God upon her heart, and I am led to think that she has passed from death unto life.—Oh, come and see us! I may be too sanguine in my expectations, for you know when we pray anxiously for any object, and have our hearts fixed on it, and wish it to be so, we may sometimes deceive ourselves. Come and judge the case for us. My wife places a good deal of confidence in you. This has caused me to consider the long suffering mercy of God, and the mysterious affair of his work. What a contrast between five years ago and the present time! I was then a miserable drunken vagabond, "without God, and without hope in the world"—unfit to live, unprepared to die—a disgrace to the name of man—my family reduced to want—my children almost naked and uneducated—my wife rejoicing when I left home, and sorrowing when I came back—my children running and hiding from a drunken father—and I, a poor deluded wretch, pouring down the liquid poison, and posting down to hell with all my sin upon my head. Oh, what a dark catalogue of sins, has the drunkard to answer for! I had become so infatuated with the love of liquor, that I would have sacrificed any thing to have gotten it. What but the wonder working power of God could have arrested me? Nothing. I was past hope, past help, past cure from human means; but blessed be God, the blood of Jesus cleanseth from all sin; it atoned for me. Instead of cursing and blasphemy, my house has become a house of prayer; instead of the bottle and glass, the Bible and Hymn book; instead of sorrowing, fearing and trembling, when I came home, there is now joy and peace. Ever since the accursed thing, (spirits) has been banished from my house, peace and quietness reign. Aye, and the Lord begins to rejoice in the hearts of my family. Oh, that spirits could be banished from the earth—that distilleries, those laboratories of Satan, could be swept from the land. I do believe that spirit hinders the advancement of the Redeemer's kingdom more than any thing else. I am determined to commence a war

of extirpation against this bulwark of satan, and as I once helped to build it up, I know upon what it stands, and with the help of God I will do all I can to sap the foundation."

Were your readers as well acquainted with the author of the above letter as I am, it would not fail to make an impression. He is one of your subscribers. Just conceive a Physician sunk to the very depths of drunkenness, shunned by all who knew him, now raised to a good standing in society, and an extensive practice, and exerting all his influence to put down the evil of intemperance,

[The above communication is from a source which entitles it to the fullest credit.]—ED.

From the Christian Watchman.

THE CATHOLIC CONTROVERSY BROUGHT TO A POINT.—The pith or quintessence of a long and angry debate may be sometimes condensed very simply in a small compass. We think the acute Editor of the *Vermont Chronicle* has done this, and accurately "struck the nail on the head," in the remarks below respecting the controversy between the Roman Catholics and Protestants. We have not thought it best to copy the yards of columns, which the controversialists have written on this subject. Very few of our readers, if any, are inclined to the errors of Popery. Accustomed, as the Baptists in general are, to go to the Bible for their sentiments and practice, a religion which teaches that the Bible ought not to be put into the hands of the common people, is at once abhorrent to all their convictions. Let this be sounded long and loud, that "the religion which the Bible teaches, is not 'the religion of the church of Rome, and that the Roman Catholics know it,'" but but little more need be said to persons of plain common sense. We here present the extract from the *Vermont Chronicle*:

"Why do Rev. Dr. Brownlee and Mr. Breckinridge continue this controversy? Have not their opponents yielded the whole ground to them? Nay, more; have they not laboured to establish, and successfully established, the main point for which our Protestant brethren contend? In what they have written about the 'rule of faith,' have they not conceded that the Bible does not teach Popery? that, if the Bible be thrown into the hands of men generally, they will not learn Popery from it? that in order to make men Papists, instructions must be given which the Bible does not give? Certainly, they have acknowledged, asserted, and proved, that the religion which the Bible teaches is not the religion of the church of Rome, and that *they know it*. What more would our brethren have? What more does the Christian community require? If the Papists are held to this point till the world take notice of it, will they inevitably be counted as infidels? will this Christian people still acknowledge their right to the Christian name? And if the controversy is still to continue, should it not be under another name—as a controversy between Christians and Infidels?

"Will the priest endeavor to get off, by saying that the Bible, when interpreted by Popish priests, does teach popery? They themselves have furnished an answer to this evasion. They have shown industriously and successfully, that the Bible when interpreted by sectarian preachers, just as they please,

may be made to teach Arianism, Socinianism, any thing. Of course, it may teach men Popery, when men read only such parts as Popish priests give them permission to read, and believe what those parts mean. With the same propriety it might be said, that the Bible teaches all heresies what have ever been on earth. It is no marvel, that Popish priests can teach Popery out of the Bible, if they can keep their disciples from reading the second commandment and whatever else flatly condemns Popish practices, and can tell them how to understand all the rest. But put the *Bible* into a man's hands, and let the *Bible* teach him, and it will not teach him Popery. The Popish priests have proved it, and have proved that *they know it*. And is not that enough?"

SIGNS OF THE TIMES.—The monthly Concert at Richmond, Va. was held in the 1st Baptist church. The Rev. Mr. Plemer, pastor of the Presbyterian church in Petersburg, was present, and exhibited a Hindoo idol, and gave an account of the superstitions belief of those benighted people.

Mr. P. stated that having met with Mr. Sutton, the missionary, at Boston, who had recently returned from Hindostan, he became much interested in his behalf, and understanding that the society under whose patronage he had been laboring, the English General Baptist Society, were greatly in need of funds, he promised to make an effort on their behalf on his return to the South. A collection was accordingly taken for this object.

Only think—A Presbyterian minister, in a Calvinistic Baptist church, pleading for contributions to a General Baptist mission! Why do not these Presbyterians and Calvinistic Baptists support their own institutions? Will the editors of the *Christian Advocate*, the *Churchman*, and the *Presbyterian*, please to tell us, whether they think it was right in these brethren to give to the General Baptists. We do not ask on our own account, for to us it seems like a very beautiful exemplification of genuine religion. We only wish to know how the advocates of 'distinctive principles' get along with it.

Evangelist.

What might be done with the cost of Intemperance, if applied to useful purposes.—The direct annual expense of ardent spirit consumed in the United States, may be stated at **SIXTY MILLIONS** of dollars. This sum would

1. Build 6000 miles of rail road, at \$10,000 per mile, in a single year—or,
2. It would furnish a Bible to every family on the globe, in a single year—or,
3. It would build 120 ships of the line, at \$500,000 in a single year—or,
4. It would build a city of 10,000 houses, costing \$2000, each, and sufficient to accommodate 150,000 each, persons, in a single year—or,
5. It would support 600,000 young men at college, at \$100 each, in a single year—or,
6. It would buy a farm, costing \$400, for each of the 150,000 paupers of our country, in a single year.

All this might be done with the mere cost of the ardent spirit consumed in our country. And, reader, let me ask you one simple question: Would your nation be any less prosperous, less happy, less powerful, if ardent spirits were this day banished from our shores?—*Temperance Almanac.*

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, SEPTEMBER 7, 1833.

CHRISTIAN SPECTATOR.

SEPTEMBER, 1833.

The Christian Spectator has been characterized by a contemporary review, as "occupied, for a few years past, partly with subjects of a polemic and metaphysical nature, such as the causes of sin, the reasons of its existence in the world, the nature of free agency, the purposes of God, &c." The prominence which has been given to these topics, has imparted to the Spectator, perhaps, more of a polemical character than entered into the original design of its conductors; but to any one who knows the endless windings of metaphysical discussions, it will not seem strange, that a publication which stands as the acknowledged champion of a particular system, should be drawn beyond its intentions into the regions of theological and speculative controversy.

The number of the Spectator before us, is one of the most able and interesting in its character, which we recollect to have seen. It embraces a good variety of matter; the articles are all well written, and some of them, with more than common energy and spirit. No person can read it attentively, without rising from its pages improved both in head and heart. We will give a sketch of its contents.

The first article is an account of the character and writings of Dr. Strong, of Hartford, who, according to the venerable Dr. Perkins, "was among the best and ablest divines of this country, or any other." A concise, but graphic description is given of his character as a man and a preacher, with a view also of his theological system.

The second article is a review of Leigh Richmond's *Domestic Portraiture*, and is chiefly occupied with extracts from that most interesting and valuable work.

Article third is a review of Weld's Report on *Manual Labor in Literary Institutions*. This is a very able article, setting forth the necessity of exercise for studious persons,—having little to do, however, with Weld's Report, only to dissent from some of his main positions. *Manual Labor*, according to the author, *to be required as a stated and prescribed duty*, cannot, to any great extent, be made to answer the ends of that relaxation which all agree the student needs. The reviewer, we apprehend, has derived his impressions from speculative rather than practical inquiries. A knowledge of existing facts in manual labor institutions would correct his views.

The fourth article is a review of Foster's *Glory of the Age, or Essay on the Spirit of Missions*. This article contains many valuable thoughts, and is evidently the production of a studious and philosophic mind. It spurs a bright and animating prospect to the eye of Christian faith, in the ultimate subversion of Paganism, and the universal diffusion of the light of life; and spreads out such a view of the subject as is calculated to arrest the attention of those who look only at "things seen and temporal." We are actual losers, says the reviewer, in all our political and commercial relations, by reason of the wretched policy and fettered commerce

of heathen lands. As members of the great body of human society, we feel the effects of the stagnation of the streams of life in every other part. Christian missions have "the promise of the life that now is, as well as of that which is to come," and it is the interest of the politic statesman and calculating financier, equally with the philanthropist and Christian, to patronize them.

Article fifth is a review of Norton's *Reasons for not Believing the Doctrines of Trinitarians*; and we would gladly transfer the whole of this article to our pages, to show our readers how swiftly Unitarianism is running into open infidelity. We call Professor N., says the reviewer, a rejector of God's word, nor will our readers esteem the phrase inappropriate, if they open his book, and behold the cool indifference, with which he strikes out epistle after epistle from the sacred canon, whenever its richness and fullness of "heavenly places in Christ Jesus" are too powerfully contrasted with the meager, death like phantom of his own "*Reasons for not believing*." The great doctrine of the Trinity, in his view, has become obsolete; and "an allusion to it, occurring in any discussion, written or oral, not purely sectarian, would be regarded as a trait of fanaticism!" Indeed he says, "One may feel as if he were wasting reasoning upon a subject unworthy of it,—as if his remarks implied a want of common intelligence in his readers; as if he were exposed to the same ridicule, as he who should gravely and earnestly labor the proof of an undeniable proposition!" Such is the insolence of this author, and it affords occasion for the reviewer to introduce the following appropriate quotation from Burke. "Because half a dozen grasshoppers under a fern, make the field ring with their importunate chink, whilst thousands of great cattle, reposed beneath the shadow of the British oak, chew their cud and are silent, pray do not imagine that those who make the noise are the only inhabitants of the field; that of course they are many in number; or that, after all, they are other than the little shrivelled, meager, hopping, though loud and troublesome, insects of the hour."

Unitarianism is admirably described by Robert Hall as "an *exhausting process*;" and after a particular description of its negative faith, he says; "To look for elevation of moral sentiment from such a series of pure negations, would be to gather grapes of thorns, and figs of thistles,—to extract sunbeams from a cucumber."

But let us look at some examples of Professor Norton's manner of explaining away the scriptures.—"Where two or three are met together in my name, there am I in the midst of them;" i. e. "their labors would be equally blessed with his own;" or in another place, "their prayers would be granted as if he himself were praying with them." Again, as Christ hath given you;" "not referring to any forgiveness of Christ in person." Again, "Jesus Christ the same yesterday, to day, and forever;"—intending by these words to express the unchangeableness of Christian truth." Christ's coming "to save the world," means "the power of his religion in delivering men," &c. "I go to prepare a place for you;" i. e. "your future blessedness will be as great, and is as certain as if it were prepared

for you by me." Such is the havoc which is made of the great and precious doctrines of the Bible; and in regard to "what has been called the INSPIRATION of the different writings which compose it," our author says, "that the canonical books of the new testament are not the revelation which God made by Christ."—This whole article is very ably written, and contains much valuable matter.

Article sixth is a letter from the Rev. Dr. Taylor to the Editor, in answer to the Rev. Dr. Tyler in the *Spirit of the Pilgrims*. The object of this letter is to show that Dr. Tyler "has removed, in his last communication, every obstacle to an entire agreement in opinion between us."—In conclusion, Dr. Taylor says; "This, I trust, is to be the final, as it will be a happy result of this theological discussion."

Article seventh, Thompson's *Sermons on Infidelity*. A valuable article, showing what sort of preaching is wanted, to eradicate secret infidelity.

Article eighth, Hinton's *Harmony of Reason and Revelation*. This article we have not found time to read.

THE MORMONITES.

The inhabitants of Jackson county, in Missouri, have taken very high-handed measures to rid themselves of the Mormonites. The number of the sect in the county was about 1200, and every spring and autumn, other swarms were poured upon them. The inhabitants accordingly met, and a committee was appointed to take their grievances into view, which committee reported, that should this population continue to increase, they will probably soon have all the offices of the county in their hands; and that the lives and property of the other citizens would be insecure, under the administration of men who are so ignorant and superstitious as to believe that they have been the subjects of miraculous and supernatural cures; hold converse with God and his angels, and possess and exercise the gift of divination, and of unknown tongues: and are, withal, so poor as to be unable to procure bread and meat. Finally, the committee say:

"Of their pretended revelations from heaven—their personal intercourse with God and his angels—the maladies they pretend to heal by the laying on of hands—and the contemptible gibberish with which they habitually profane the Sabbath, and which they dignify with the appellation of unknown tongues, we have nothing to say. Vengeance belongs to God alone. But as to the other matters set forth in this paper, we feel called on by every consideration of self-preservation, good society, public morals, and the fair prospects that, if not blasted in the germ, await this young and beautiful county, at once to declare, and we do hereby most solemnly declare,

"1. That no Mormon shall in future move and settle in this county.

"2. That those now there, who shall give a definite pledge of their intention within a reasonable time to remove out of the county, shall be allowed to remain unmolested until they have sufficient time to sell their property, and close their business without any material sacrifice.

"3. That the editor of the 'Star' be required forthwith to close his office, and discontinue the business of printing in this county; and as to all other stores and shops belonging to the sect, their owners must in every case strictly comply with the terms of the second article of this declaration, and upon failure, prompt and efficient measures will be taken to close the same.

"4. That the Mormon leaders here, are required to use their influence in preventing any farther emigration of their distant brethren to this county, and to counsel and advise their brethren here to comply with the above requisitions.

"5. That those who fail to comply with these requisitions, be referred to those of their brethren who have the gifts of divination and of unknown tongues, to inform them of the lot that awaits them."

The Mormonites not deciding to go immediately, the meeting resolved unanimously to destroy their printing office, which was accordingly done. This convinced the Mormonites that their case was desperate, and they entered into an amicable agreement, at a subsequent meeting, to leave the State.

We deeply regret that such an occurrence should have taken place. Though the citizens of Jackson county have cleared themselves of this fanatical sect, they have doubtless done more to promote the cause of Mormonism than they could have done in any other way.

From the Religious Intelligencer.

HAMDEN PLAINS.

It will be interesting to the public to know, since this place has come into notoriety on account of a recent shocking murder perpetrated within its limits, that it still has some redeeming qualities.

This little Society are now making laudable efforts to maintain the stated ministrations of the gospel, which they have not enjoyed for several years past. Their sanctuary is gradually filling up with attentive hearers. The number of persons attending on Sabbath School and Biblical instruction, is not less than 70. They have a Temperance Society of 208 members. A recent vote was taken in reference to the operations of this Society, and almost the whole congregation arose to testify their approbation.

On Monday last the military were out, in obedience to the laws of the State. Their minister met with them; made a short address on the occasion, and a prayer, and accepted their polite invitation to dinner. Every thing was conducted with decorum and propriety; and what is worthy of remark, no ardent spirits were brought upon the table.

Thus we see that whiskey is not necessary for trainings, and that men of respectability and influence can do a great amount of good, when they throw the weight of their character into the scale of virtue and religion.

A SPECTATOR.

Sept. 4.

THE VIEW OF DEATH.—There are but few, we fear, at the present day, who regard death as it is presented to our view in the scriptures—the enemy of the enemies of God, but the friend of those who have been reconciled to him through the blood of Christ. To look forward to this incitable point in our path, and habitually to seek the grace which is needful to prepare us for it will contribute not only to our future safety, but to our present enjoyment. This can never be perfect while the fear of death remains to fill us with constant apprehensions for our eternal welfare.—Episcopal Recorder.

OBERLIN COLLEGIATE INSTITUTE.

We look with pleasure upon every attempt to promote the cause of education at the West. With this cause are connected the most important interests of present and future generations, and upon it depends, in no small degree, the perpetuity of our free and happy government, and of our civil and religious freedom. A Seminary, under the title of the *Oberlin Collegiate Institute*, has been established by a philanthropic association, at Russia, Lorraine County, Ohio, eleven miles north from Black River Port on Lake Erie. It is a Manual Labor institution, and embraces 500 acres of good land, given as a permanent farm by the owners of the town in which it is located. It is situated in the midst of 3000 acres to be occupied by a colony of valuable eastern families, "some of whom have already removed, and there fixed their residence, for the express purpose of sustaining the seminary, and otherwise glorifying God and doing good to men to the extent of their ability."

The Seminary, thus located, is surrounded by 100,000 inhabitants, greatly needing its benefits. The grand (but not exclusive) object is the education of Gospel ministers and pious school teachers, "to fit them thoroughly for their important services." Much attention is designed to be given to the Manual Labor department, and good provision will be made for cultivating the body and the heart, as well as the intellect. The term is four hours that each student will be required to labor daily; they will be boarded at cost, and paid by the hour according to their individual earnings.

A Female Department, on the Manual Labor plan, will be connected with the Seminary. Also Infant and Primary Departments will be established. "that the architect who rears the superstructure may lay well the corner stone." The academic course of instruction will commence on the 1st of December next.

The whole amount of money required is \$15,000. Of this sum, \$5000 is paid by the colony; \$5000 has been received from other sources, and \$5000 is still wanting, for which dependence is placed on the benevolence of the Christian community. We hope the devoted brethren who have undertaken this work, will be sustained in their noble and Christian efforts.

An Old Argument.—The Christian Soldier, that thorn in the flesh of universalism, has been for some time past challenging all New England to furnish three ministers of that denomination, who had so much the form of religion only, as to pray in their families. A premium has been proposed by the Soldier, as a reward to any who would furnish the names of three such clergymen. As yet it has not been done. Indeed, why should they pray? The bible, to be sure, enjoins this duty over and over again. But then there is no punishment for him who disobeys.—*Western Recorder.*

This mode of treating Universalism,—we mean, the holding up of future punishment as the only motive to Christian duty,—involves, in our view, a fundamental error; an error which exhibits orthodoxy in an unfavorable light, and gives a false view of the grounds of Christian virtue. We should infer from the conclusion of the above article, that it is our duty to pray, only, or chiefly, from fear of the penalty for disobedience, and

that, could we be certain that no "fiery indignation" awaited us, we might go on reckless and unconcerned about God and holiness, like the brutes that perish. But is this true?—Does Christian faith exert nothing more of a transforming power over believers, than to make them pray with the same spirit, or the same object, with which we may suppose fallen spirits to lift up their cries in the pit of woe? No one will pretend it. And yet this is the amount of the argument above. We have no doubt that our brother of the *Western Recorder* is sound, both in head and heart on the subject, but he has fallen into the common habit of remark, which, in our view, is false and dangerous, and which must, in the eye of enlightened persons, who understand the grounds of virtue, reflect no little odium on the orthodox faith. We consider it a principle of vital importance, that Christianity when it is embraced, goes into the elements of our spiritual being, and there exerts such a life-giving power, and produces such a principle of active virtue, as would make the soul cleave to that which is good and right, whether there were any penalty for wrong or not. It is true, we know, that the terrors of punishment are calculated to fix the mind more intently on the evil of sin, and thus indirectly lead to repentance; but if they, or even the desire of heaven, are the only motives which bring the sinner to Christ, his religion is only "that of the world, which worketh death;" or that of the people who followed our Lord, "not because they saw the miracles, but because they did eat the loaves and were filled."

USE OF TOBACCO.

UNION MISSION, May 28, 1833.

To the Editor of the Religious Intelligencer.

After an absence of a few weeks, on a preaching tour among the Osages, I seated myself this evening, to look over the last five numbers of your *Intelligencer*. The first piece I read was in the number for April 20th, and headed, "Sandwich Islands, Temperance, Ardent Spirit and Tobacco."

I was much pleased with what I read. It gave me a new spring—a new hope, that something might yet be done, to take hold of tobacco-chewing and tobacco-using Christians, and so lead them to relinquish a practice so heathenish. My Christian brethren and sisters, will you allow me to speak plainly, for you must know, as you will in the sequel, that I myself was once addicted to this most heathenish practice. And the reason I call it by so harsh a name is this, that almost all among the Indians, as among the Sandwich Islanders, are addicted to it. I believe it is almost universally practiced by pagans. They practice it, for they have plenty of leisure. They practice it, for they have oftentimes full stomachs with empty heads. And they practice it, that they may be exhilarated. Just as in former times, many who called themselves Christians practiced drinking. I have known some, professing godliness, that could pray much more fluently, when a little moved by spirits. I have known real Indians that could speak far more eloquently, after they had swallowed and puffed out again a few whiffs of tobacco smoke. And moreover the Indians practice smoking when they feel quite happy, to make them a little more happy, and wise, and smart. For I

have seen the aged counsellor, or the more vigorous warrior, enter the door of a lodge with stately step, and grave look, and take his seat on the mat that was spread for him, looking, as he comes in, quite sociable and happy. Yet, that he may excel in the use of his sociable powers, before he commences talking much he takes his tobacco bag from his girdle, pulls out his pipe, draws out his long hunting knife from his sheath behind him, and commences cutting up his tobacco, holding the piece between his thumb and fingers, and dropping that which is cut fine into the palm of his hand. Then laying down his knife, and adding *sumpooche*, or dried sumach leaves, to make it hold out as long as possible, he commences rubbing and mixing it between his hands. By this time, if you eye him closely, you will see by the turning of his head, and the satisfaction of his looks, that thoughts are rising in his mind. He next half shuts his hand, so as to form a little trough, and then by holding his pipe just so, and working his fingers very dexterously, inserts all his tobacco in the bowl of his pipe, pressing it down with his thumb. The next operation is to touch fire to this smoke-producing, mind-exciting artillery. "For this purpose he will either hand it to some one who sits next to him, or to some boy, or stooping forward to the bowl of the fire-place, dug out of the earth; will pick out a coal of fire with his knife, and then pick it up with his fingers, and place it on the load in his pipe and pressing it down, with his fingers, begins to draw in good earnest for the smoke to present itself in the mouth. After he has puffed and swallowed the smoke, and breathed it out again, a few minutes, he will with a most sagacious countenance lay down his pipe, or give it to his companion and commence his discourse. And now the wise thoughts, that are lodged in his breast begin to roll out. Why there was one the other day, who having gone through with the long manual exercise that I have just described, (to be sure he was what they call a *Woh-keen-duk-ka* doctor or medicine making man,) laid down his pipe, and looking very sagaciously at me, said, "My thoughts are older than your thoughts. Why said he I out-knew Mr. Dodge the oldest missionary among us."

I am sensible that my tobacco-using brethren will be ready to say, we have not to be at all this trouble; it takes us but a moment to pull out our paper of smoking tobacco, and fill our pipes—or to draw out a cigar and light it—or to take a chew or a pinch of snuff. But it has cost somebody time and labor, to prepare that tobacco—or that snuff—or those pipes and snuff-boxes.

Supposing all the manufacturers in the tobacco line, occupied one town or one city in the world, or in the United States even, would not that town or city be quite populous. And would the inhabitants, think you candidly, be the most usefully employed, would you think the employment as useful as printing or vending the Bible, or as manufacturing or selling necessary food and clothing. For as you passed through its streets, and conversed with its citizens, one would tell you, I am a *tobacconist*, preparing that article, that a multitude, which none can reckon up, have learned to use, they chew it awhile, spit mightily and then throw it away.—Another, I am a factor of all kinds of snuff, from the old

Scotch down to the newly invented, called *congress snuff*, that the people may see how many thousands of pounds, yea millions, may be taken out by single pinches and snuff'd up into the nose, and then blown out again. So another would tell of excellent smoking tobacco, and short pipes, to save the machinery as in former days of long pipes, tobacco boxes, elegant tobacco tongs—when it was the fashion, as some have shrewdly said, for delegates at C—— Councils to go and cut the tobacco, and the clergy to sit and smoke thro their long pipes, *cum grave dignitate*. And now you would come to the snuff-box factory. And we will suppose you a stranger, come from a planet or some portion of our world where the tobacco plant grew and where the tobacco worm has never been deprived of its rights—you would naturally enquire, what are all these little boxes, of divers sorts and sizes? What is the use? And the factor would reply, they are pocket idols. People purchase them, and fill them with snuff and then put them in their pockets, that they may worship, every little while. And he would tell you that the making and vending of these boxes is very gainful. All classes use them, even Christians, and Ministers consider this harmless, for they do not call it idolatry, but only an agreeable gratification. For if they called it idolatry, would they, while talking, or preaching against the idolatry of the heathen, and bearing testimony against their household gods, would they carry about these little pocket gods. We have heard Clergymen, say to their beloved flocks, "my children keep yourselves from idolatry," while they have got a pinch of snuff in their fingers, and a notable snuff-box in their pocket. And this factor would further say, inasmuch as making shrines for the great goddess Diana was profitable to the craftsmen, so is the snuff-box making to us. And he would further tell you that as many heathen household gods have been brought into this country and exhibited in our pulpits, as a specimen of heathen idolatry, so do I expect that soon, the converted heathen, will come and transport snuff-boxes to their Churches as specimens of Christian idolatry. Passing on, you come to the cigar factory, then to the cigar-box factory, then the wholesale stores of every description open before you. 'Tis a vast, 'tis a busy City.

And all this for thee O Christian, that thou mayest not have to spend so much time and operate so long in making thy pipe and preparing thy tobacco, but mayest obtain it by thy money. And when the great secret of the benefit of tobacco is discovered, what great good, will be brought to light as the result? Count now, and tell if thou canst Oh Christian, what good, all thy expense has done thee—Yes, the more you scrutinize, and search for the benefit, the more you will find that all has been for no benefit whatever. Yes my brethren like the great secret that has come out about ardent spirits. It will be found that its use is evil, and only evil and that continually.

But you will say you have a watery stomach—then drink less. Has smoking been found useful after eating? Eat less. Hast thou too much saliva, but saliva like free-trade will regulate itself, saliva is a home concern; existed long before tobacco was thought of, and needs no strange, unnatural exotic to regulate it. Adam had

saliva but he had no tobacco. And I fancy the Apostle Paul got along with his saliva very well—without building up a town and aiding its Craftsmen and its trade in that article which is of no more use to man, and about as idolatrous in its effects as Diana's shrines, which the power of his preaching destroyed. Moreover how strange, for Paul to have inveighed against Diana's shrines with the shrine of an elegant snuff-box in his hand.

And when the Apostles were equipping for their preaching tours, did they furnish themselves with plenty of tobacco. I have known some christians, some ministers, some missionaries take a good supply of this article for their journey. So did not Paul, so did none of the Apostles, for they were obedient unto the call of Christ, and when he said take no money for your journey, neither two-coats, neither shoes, did he add, but take plenty of tobacco, and smoke and chew every where as ye go, it will help you to preach or to pray or to counsel the enquiring sinner, and to comfort the mourning saint.

My Brethren in the ministry, I must mention some things which ought not so to be. I have seen the spit box in the desk literally piled with tobacco quids. And how many do study their sermons—with a chew of tobacco in their mouth, a pinch of snuff driving up into their nostrils—or a pipe between their teeth. And Oh the sweet comfort of the Clergyman's wife, who has either gendly to say, My dear I wish you would spit in the fire-place, or to follow him with dish and mop. It has been the slavish task of many a clergyman's wife to have to wash up the floor stained with his filthy spittole while he was studying a sermon for the edification and comfort of his flock. And Oh how insulting to the most high must that prayer be that is made, under the excitement of tobaccoe tually rolling about the mouth. If it not for excitement. Is it not to regulate thoughts? Is it not to drive away disagreeable sensations, that the article is used? Now when a public preacher, or a private Christian, stand? or kneels to pray—and does depend much on the effect of his tobacco or his snuff or his pipe, which may be used just before, must it not be offensive to God. To all such I would say with Paul to the Ephesians, changing the phraseology. "Be not" excited by tobacco, "but be ye filled with the spirit."

I intended to have related my own bitter experience in the use of tobacco, in former days, and my happy experience, in being and having been for eight years, entirely free from its slavish thraldom, and idolatrous use. I do not say abuse, for tobacco I am sure was never made for use, therefore cannot be abused. Our sin then, is in the use. In the use we abuse ourselves.

W. F. VAIL.

DETAILS OF CRIME—NEWSPAPERS.

We have sometimes given publicity to the result of an important trial in which the public have been interested, or have occasionally repeated as a warning to the living, the sentence of death which is to usher a guilty wretch to the bar of Judgment. But we have studiously, and almost singularly, refrained from repeating the notice of a thousand instances of murder and crime, with which

other papers have been filled. We have always thought that robberies, and murders, and suicides, and crimes of all sorts, were greatly multiplied and encouraged by the detailed accounts which are published. The hardened villain is not only taught how to proceed by their example; but those who at first would shudder at the thought of crime, become familiarized with such scenes, until they are not afraid to practice them themselves. We are glad to perceive that the course we have taken is beginning to be felt as correct.

"The annals of crime"—says the N. Y. American,—"it must strike every one—are swelling in this country. Atrocities, heretofore of rare occurrence, or almost entirely unheard of, now meet the eye in nearly every newspaper."

For this two causes are assigned.

"Something" (in our judgement, by far the greater part) "is undoubtedly to be set down to the prurienty of a vitiated taste which finds gratification in the records of crime, and thereby renders it the interest of those, eager in the competition to purvey for the public gratification, to be more vigilant than formerly in collecting from all parts of our wide country, and registering the outrages against law and life."

The other reason given, is the actual increase of crime, owing partly to the influx of "foreign villains, who, driven from their own land by dread of punishment [or trained in the abominations of a dense and corrupted population, to habits of degradation and pollution] come unknown and unsuspected among us to commence a new career of guilt;" and partly to degeneration in our own national character.

The first of these causes—the importation of guilt, certainly exists to a most alarming extent; whether the native growth of crime is on the increase in a ratio exceeding the growth of the population, we have some doubts. But admitting the fact that crime is on the increase in our country, both in frequency and in intensity, is that a sufficient reason for the acknowledged, because undeniable, deterioration in the character of the public chronicles, by their subserviency to its promulgation? "Our newspapers," says the New York Spectator, and the remark must have occurred to every one who is familiar with the contents of the public papers during the last six months, "our newspapers have become exceedingly offensive to good taste, and, we also think, to morals, by reason of so large a space being occupied as records of crime. Better by far would it be, if the police and criminal reports, as a general rule, should be carefully excluded. We can now scarcely open a newspaper without being pained and shocked by a portion of its contents."

The Spectator agrees with the American in ascribing "vitiated public taste" as the proximate cause of this state of things. But who, by their own showing, repeated even *ad nauseam*, for public taste? The very agents who appeal to its viciousness in justification of their pandering. Their claim to be governors of the public opinion, in matters of taste and intellectual appetite, at least is but to well founded. They can create a thirst for love of blood and lust, and low brutality, and familiarize the eye if not the ear to deeds, and scenes, and language, which disoust and pain the tender hearted and the pure. This is no light evil: but it is only the beginning of much

worse. Familiarity with it is itself pollution: the progression is first to know, then to relish, afterwards to approve, and last of all to imitate. The first step our newsmongers have taken too effectual pains to make general. The next themselves attest, and plead as their excuse for continuing the demoralizing work. We need but appeal to those whose duties call them into frequent association with the thousands whose opinions and feelings have "no sounder guide than newspaper literature," for the attestation of their experience of the fact that approval follows hard on the heels of relish; that the ignorant, and the thoughtless, and, (especially in our cities,) too large a portion of those young men who but a few years hence must hold the destinies of our country at their disposal, learn to laugh at crimes which should make the virtuous shudder, and turn deeds which, in an Apostle's estimation, are not to be so much as named among Christians, into subjects of brutal jesting and unnatural mirth. When occasion offers, laws human or divine will have little operation in preventing those who have been rendered callous, from *imitating* crimes which they no longer hate or dread.

In another way, too, the publicity given to the details of crime is attended with injurious effects, though less extensive. "Atrocious deeds," it is judiciously observed in the *National Gazette*, "often proceed from disordered fancy; as often perhaps, [of this, we doubt,] as from depravity of heart.—There are springs of action and infirmities in our nature, upon which such narratives of blood, turpitude or calamity, may operate in a lamentable way." Several instances of late occurrence, in full confirmation of this remark, must be in the recollection of our readers: two catastrophes, a murder and a suicide, have been already the distinctly traceable results of the publication of the disgusting details of Avery's trial; a trial, which, as used by the newspapers, has done more to debase and corrupt our population than the ordinary results of the preaching of the Gospel through all the land in the whole year will suffice to counteract.

We trust that editors who have declared themselves aware of these pernicious consequences of giving publicity to the shame of our nature, will be guided by their own better views, and no longer suffer a diseased taste, which the periodical press has done much to engender, to make them its instruments in inoculating upon the healthy part of society the foul disease of its infected members.

HISTORY OF THE CHURCH IN HOMER, N. Y.

[Concluded from p. 222.]

There is, in our churches, a class of men, called *new measure men*, and belonging to different denominations, in whom I have confidence, and from whom I have great expectations, as men by whom God will accomplish great things for our country and world. I heartily wish I were qualified to stand side by side with them. I verily believe the Holy Spirit is with them, and that their number will rapidly increase. Nor can any man, or set of men, write, or preach, or frown them down. They are far from being perfect men, and God will often find it necessary to lay some of them aside. The indiscretions of some of them may diminish their usefulness. But, as a class, they will have great power over the human mind; and

Zion will flourish through their instrumentality. And unless they too advance, they will soon become old-measure men, and others will press on beyond them.

I envy not the man, or the editor, who is occupied in publishing the foibles of these men, and in feeding infidels with what few things in their measures are exceptionable; much less the man who charges the errors of a few, as the allowed sins of the whole class. No individual could stand, if his occasional foibles were blazoned, and made the index to his whole character. No class of men could sustain such a test.

By consent of all, the world is on the eve of great revolutions. The Christian believes that the promise, that the earth shall be full of the glory of the Lord, is hastening to its accomplishment. Of course immense changes must be near us, moral and religious, as well as political. What we have already witnessed of new measures can be but the dawn of forthcoming results. What these changes shall be, in the manner, we are not informed. Beyond question they will astonish, and in view of them many will "wonder, despise and perish." One thing, however, is certain, that, in these moral changes, the ministry of reconciliation will have paramount influence. Ministers, in vastly increased numbers, of endowments extraordinary, and specially suited to the exigency, will be brought forward, and given to the churches. But where are these men to be found? From what source will they be forthcoming? Teachers and patrons of our theological seminaries, what answers do you give? Can you fail to *feel*, that to meet such a demand, you must *adopt new measures*?

I will advocate no radicalism but what is in the Bible. But I am constrained to say, and I do it reverently towards our public seminaries, to which the world is already much indebted, that unless they do keep up with the "signs of the times," the churches will leave them and look to other sources for help.—All these seminaries should be deeply imbued with the "spirit of the age" in which we live. We rejoice that they have so much of it, and will pray that they may still more excel. Most of the young men who shall hereafter enter them, will have become converts to Christ in revivals which were the *modern* type, and they will not consent to be trammeled by measures which will keep them in the back ground. And when they come out from the seminary, the church will not employ them, unless by the breath of the Lord they have become living souls.

THE CHURCHES IN ADVANCE OF MINISTERS.

Practical men—men of aptitude and energy, as well as unquestioned piety, are, now, more than at any former period, called for by the churches. Such men God is now furnishing. If our Theological Seminaries will send them out, well, and the churches will bless them for it. But if not—if these Seminaries, faced and stayed by rule, repel all innovation from the fear of new measures; if they inflexibly maintain that their present arrangement needs no amendment, and thus assume the office of binding public opinion to their own standard, then, for one I believe, and will honestly express it, the churches will *leave them*, and take for their spiritual guides, men educated for the ministry under *different auspices*. *New measure men can educate new measure men.* And if they furnish preachers who have skill in directing sinners to Christ, and whose labors do present the *most desi-*

rable practical results in the conversion of souls, the churches, beyond all doubt, will employ such men.—Nor can any resolves of ecclesiastical bodies prevent this. In most of our churches there are members of deep Christian feeling, of much prayer, and who are becoming well acquainted with the Bible. I am often favored with an interview with them. And I find them uniformly the friends of *new measures*—not the friends of extravagance or fanaticism, but of measures which shall result in the more speedy and numerous conversion of sinners: measures by which Christians shall, in fact, make certain inroads upon the territory of infidelity, and *hasten on* the subjugation of the world to Christ. These members, men and women, and belonging to different denominations, are sighing for an improvement among ministers; and *yearning with God* for men who shall skillfully lead the churches from conquest to conquest. Members of this stamp are rapidly increasing in the churches. Their prayers will avail. I consider this as one of the blessed omens of better things and better days, and as evidence that God will bring deliverance in a manner which shall abase human pride. And so long as I find the churches ready to come up as fast as ministers lead them; and not a few of the members weeping over the spiritual lethargy of ministers, I am constrained to believe that, in fact, the churches are in advance of the ministry. So far as this is the fact, let ministers be encouraged and admonished. While the spiritual, praying, working portion of the church weep, that ministers are not more devoted and more skillful in directing sinners to Christ, let ministers be excited to new purposes, and a more efficient labor.—The priests were in the back ground in the reformation under King Hezekiah: 2 Chron. 29. The leading men (verse 34) in the church were not prepared for such a revival. But the Levites and the people were prepared, and the work prospered.

NOTICEABLE FACTS.

The class of new measure men are engaged with ardor, and energy, and confidence, in a course which they conscientiously believe the best for the enlargement of Zion. They are *working men*, both in the ministry and out of it. They are successful laborers. They go right forward in the harvest and *reap*. Their names, achievements, and their influence, are obviously prominent in all the benevolent operations of the day. I have been struck with the fact that the greater portion of *speakers* on anniversary occasions, are, unless I see through a false medium, new measure men. In all the denominations they are the working men in Christian enterprise: pioneers in every department: waiting and watching, yea, if you choose, with a little lack of discretion in some cases, for new fields of labor; new impulses to effort; a fresh struggle for higher spiritual attainments, and a more skillful mode of operation. They are inclined to *expect success* in their labors, by a reliance upon the plain word of God. This expectation of success upon a divine warrant, gives them boldness in prayer, a boldness to beg of God to do just what he has said he will do, and which some deem presumption. And when they labor in a protracted meeting, they are of course partial to measures which they believe will be the most successful. In this state of feeling, they reason, that Christians should oppose them, are deeply grieved by this opposition, and are constrained to in-

quire, "what meaneth this?" Why do those who love the cause of Christ, oppose their brethren who labor successfully to advance it? This is one fact.

The other fact is, that brethren, who do not come into the operations, called new measures, consider much that is connected with them to be wrong; a species of fanaticism, leading souls to ruin; and a course calculated to prejudice the public mind against the Christian religion. Hence they cannot sustain these men, and feel it to be their duty to warn the public against them, and the evil consequences which they anticipate from these measures. Brethren thus agitated are beyond question honest in their opinions, and sincere in the alarm they sound. Here then we have the painful fact, and one which is unaccountable to such as have not studied the human character, and are not familiar with history, of Christian against Christian.

CHRISTIANS ARE TO BE TRIED.

Not a few of the pious are inclined to despair, in view of the preceding facts, and to inquire, what shall we do, and which way shall we turn? Dearly beloved, in patience possess ye your souls. This very trial is what we all need. You often pray, "Search me O God and know my heart; try me and know my heart: and see if there be *any wicked* way in me, and lead me in the way everlasting." Ps. cxxxix. 23, 24. You have the answer to this very prayer, in the divisions among Christians, which now so deeply distress you. You now see how brethren of the same name and church will act, when arranged under the banners of old and new measures. While we see in this scene enough to cause angels to weep, we discover also much that is profitable. You learn more of yourself, and you are compelled to cease from man, and look to God alone, where your dependence always should have been, for help. And unless you wish to pour oil upon the flame, you will also learn to bear much from a brother, and speak tenderly of him who breaks away from you into another course. If you really love the cause, you will be the more careful not to wound it, by a too confident reliance on your own opinions and views.

Pray remember, brethren, that, uniformly the gift of signal blessings from God, has been attended with *special cost*. The redemption of the soul was at the price of effort and suffering on the part of Christ, which no language describes. Among the troubles of the last days, those which Christians will make for each other in their contest about *measures* are not the least; and severe because they come from a friend.—In proportion as individuals arise, and upon scripture ground make innovations upon the habits of the church and, under the guidance of truth, invade fearlessly the territories of sin, will the common enemy complain, and some good men will be timid, and revolt, and honestly urge that ruin to the cause will result from such a course. This is neither strange nor new, altogether distressing. The bible apprises us of it. Onward then, but steady. "Judge not that ye be not judged." Onward. Christ calls upon every disciple to do his duty. It is safe to follow such a leader.

GOD WILL HAVE THE HONOR.

Old and new measure men are propense to feel and to say, WE must steady the Ark. But wait a little. Neither of you shall have this honor—it be-

longeth to GOD ALONE. The instrumentality which robs him of his due he will abase. How impressively are the wicked taught this truth by the present division among Christians about the *measures* of advancing the cause will fail. If religion were what its friends say it is, Christians would not oppose one another. But ere the echo of their abortive shout dies away on the hills, the waters of salvation flow in the acknowledged *revival* of religion, recent enemies of the cross bow in submission under it, and friend and foe confess, God is in our midst. He is honored to the confusion of his foes; and to the deep abasement of his erring friends.

Christians you have not the gift of prophecy. God assures us that all nations shall love and fear him.—But the *manner* of accomplishing this glorious and sublime purpose he has not revealed, farther than what is comprised in the commission of Christ to his disciples. Deliverance will come from sources little thought of. I hail, with thrilling interest, that strength of faith and enlargement of soul so happily increasing among the private member of the church. Once God saved his people by a shepherd boy, with flings and stone. The moral power of our public seminaries my, if *properly used*, sweep down legions before it. But it may be necessary for God to give deliverance from another quarter. "Whoso hath ears to hear, let him hear." When I see *old* measure-men, less agitated about the shell, so long as the kernel is sure; and when I see *new* men bringing in the golden sheaves of the harvest, even though it be amidst dust and smoke, I shall expect also to see the columns of our public journals less burdened with the *defects* of the brotherhood; the prayer meeting better sustained; a holier ministry, and a purer church; infidelity retreating, and piety in her strength and loveliness, the glory of our land.

HOW TO VANQUISH UNIVERSALISTS.

A clergymen was preaching in a town which was much infested with this pernicious heresy. A preacher of the universalist doctrine was present, with a view "to withstand the truth." Becoming greatly enraged in the progress of the discourse, it was no sooner closed than he began to challenge the preacher to a defense of his doctrines. As it was rather late, the clergymen who had been preaching declined a formal debate, but proposed that each should ask the other three questions, to which a direct answer should be returned. This was agreed to. The Universalist began. He put his questions which were promptly answered. It then came the Congregationalist's turn. His first question was—"Do you pray in your family?" Thunderstruck and dismayed, the preacher of smooth things knew not what to say. At length he asks, "Why, what has that to do with the truth of my doctrine?" "Much," was the reply: "By their fruits ye shall know them." At last, he frankly confessed that he did not. Then for the second question. "When you get somewhat displeased, do you not sometimes make use of profane language?" This was carrying the war into the inner temple of his infidel abominations. There was no door of escape. Answer he must. It was of no use to deny it. He confessed he was profane. "I will go no further," said the pious clergymen: "I am satisfied;" and turning to the congregation added—"I presume you are also. You dare not trust your immortal welfare to a prayerless and profane guide."

Here was a practical argument. Every one saw and felt its force. A dozen lectures on the subject would not have done half as much good.—*Western Rec.*

The Onedia, (N. Y.) Bible Society has pledged itself to raise **FOUR THOUSAND DOLLARS**, to aid the American Bible Society in distributing the Bible in foreign lands; and the Connecticut Bible Society has also pledged **THREE THOUSAND DOLLARS** for the same object.

Obituary.

"Man giveth up the ghost, and where is he?"

DIED.

In this city on the 1st inst. at 10 o'clock. John Jay Evarts, of Boston, aged 21, son of the late Jeremiah Evarts, Sec'y A. B. C. F. M.

In this city, on the 2nd inst. Mrs. Maria, wife of Mr. Lucius Hotchkiss.

In this city on the 1st inst., a child of Mr. Clement Thomas, aged 8 months.

Suddenly, in this city, on the 28th ult. Mr. Joseph Haven, aged 56, formerly of the firm of Haven & Williams, Boston.

In Southington, on the 24th ult., Mr. Nathaniel Bradley, aged 34.

In Bridgeport, on the 23d ult. Widow Rebecca Brooks, aged 82.

In Southbury, on the 25th ult. Rev. Chauncey Pringle, in the 81st year of his age.

In Litchfield, on the 23d ult. Mr. Samuel F. Stone, of New Milford, aged 35.

In Windsor, on Sunday, Aug 18th Mrs. Francis B. Rowland, wife of the Rev. Henry A. Rowland, aged 62.

In Middle Haddam, on the 25th ult. Mrs. Strong wife of Mr. Deemas Strong, aged 65.

In Enfield, on the 25th ult. Mr. Daniel Abbe.

At Stonington, on the 29th of July, Capt. John Hartlam, aged 74 years—a revolutionary Patriot, much respected.

In Jacksonville, Illinois, on the 9th ult. Dr. Aldis S. Allen, of Bridgeport, Ct. He and his wife were on their return home, from a tour through the Western States, where he was taken sick and died of bilious fever.

At Texas, on the 29th July last, Mary, eldest daughter of Capt. Henry Austin, late of this city, in the 17th year of her age.

In Springfield, Mass. on the 25th ult. Col. Lee Superintendent of the U. S. Armory.

In New York, on the 24th ult. Mary Allen, relict of Nehemiah Allen, aged 79.

At Jamaica L. I. on the 24th ult. Egbert Benson, aged 87 years.

In Pittsfield, (Mass.) Mary Elizabeth, aged 22, eldest daughter of Professor Dewy.

In Windsor (Vt.) Mrs. Deborah, wife of Samuel Shuttleworth, Esq. aged 86: she was the only sister of the celebrated Fisher Ames, and the last surviving member of the family.

In Middlebury, Vt. on the 1st inst. Miss Caroline Cleaver, aged about 30, daughter of Mr. Tobias C. of Litchfield.

The Rev. Mr. Vaill, in a letter to the Editor of the Religious Intelligencer, dated Union Mission, June 11th, states that "the wife of W. C. Requa, missionary at Hopefield, among the Osages, died on the 6th inst., after an illness of six months, and was brought here and buried. The friends of Mrs. R. live in Danbury or Wilton, and may be interested to know, that their relative has deceased. She was a very pious and excellent person, and greatly endeared herself to us all. In her death the Osages have sustained a loss, which I fear they do not know how to appreciate."

COLLEGiate RECORD.

Williams College.—The graduating class at the late commencement was 25. The degree of A. M. was conferred in 11 gentlemen Alumni of the College, and the degree of M. D. on 22 members of the Berkshire Medical Institution.

The honorary degree of M. D. was conferred on Dr. Asa Spaulding of Flushing, L. I. Dr. Ayres Philips, M., and Dr. Samuel Smith of Williamstown, M.

Elisha Bartlett, Professor of Mat: Med: Juris: in the Berkshire Medical Institution, M. D. at Brown University, was admitted *ad eundem*.

The degree of Doctor in Divinity was conferred on the Rev. William Cogswell, Secretary of the American Education Society.

Rev. John Whiton of Salem, N. Y. and Emerson Davis, Principal of Westfield Academy, were elected into the Board of Trustees.

Ebenezer Emmons, M. D. lately lecturer in Chemistry, and Nat. History, was appointed Professor of Natural History, and Edward Lazell, A. M. for several years a tutor in the College, is appointed Professor of Chemistry. Eli Thornton Mack, A. M. was chosen tutor.

Considerable progress has been made in the plan of the Society of the Alumni to raise the sum of four thousand dollars to procure a Philosophical and Chemical Apparatus for the institution, and measures will be immediately taken to make up the amount.

We do not remember ever to have heard the exercises of such a day spoken of with more unmixed approbation and satisfaction. The oration of Mr. Bishop before the Alumni, was a very powerful and stirring address.

The *concio ad clerus* was preached in the college chapel, on the evening of commencement day, by the Rev. Edward W. Hooker, of Bennington, Vt.

The next college term begins on the 19th of September. The number of admissions was larger than usual at commencement and the institution seems to enjoy the highest confidence of the community. The establishment of a new professorship will add to its growing usefulness and reputation.

We will not close without mentioning the College Garden, which has been laid out this season, and is cultivated by a portion of the students associated together for this purpose. The design of the "Horticultural Association" is not to derive a revenue from the garden. They regard it as a liberal amusement, and hope, presently, to have such a collection of shrubs, flowers and fruits, as shall gratify every tasteful visitor.—*N. Y. Observer.*

Dartmouth College.—The public exercises of Commencement were attended on Wednesday the 21st ult. Twenty-six received the degree of A. B., and 20 entered the new class.—A number were honored with the degrees of A. M. and M. D., and none with that of D. D.

On Wednesday evening an address was delivered before the Alumni of the College, by Dr. Dana of Newburyport, former President of the Institution. On Thursday the declamations for prizes by under graduates were pronounced. Afterwards an inaugural address by Mr. Alpheus Crosby, Professor elect in the department of classical languages. We hope the Professor will not deprive the public of the pleasure of reading in print, his ingenious and eloquent essay. To these exercises succeeded an oration before the Phi Beta Kappa Society, by

Simmons, Esq. of Keeseville, N. Y. We became oblivious from the extreme length of the discourse, and cannot speak of its merits in other respects. We should wrong the author, however, if we should omit to say, that the best judges pronounced high encomiums on it, for its profoundness and research.—*Pr. Chron.*

Middlebury College.—The annual Commencement was celebrated on Wednesday last. The performances were generally creditable to the young gentlemen, and to the institution.—

TERMS—To city subscribers, delivered, \$2 50, in advance.—To mail subscribers, \$2 in advance; \$2 50, if not paid in three months. Agents who are accountable for six or more copies, will be allowed one copy gratis, or a commission of ten per cent.

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